

# The Polish Review

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“VENI, VIDI, DEUS VICIT!”



## IN HONOR OF EUROPE'S SAVIOR

Statue of King Jan Sobieski in Warsaw. After his splendid cavalry charge before Vienna in 1683, that saved Europe from the domination of Islam, the Polish King sent his famous message to Pope Innocent XI: “I came, I saw; God conquered!”



# POLAND SPEAKS . . .

## An Editorial from "Rzeczpospolita Polska" an underground paper published in Warsaw

GERMAN propaganda, impudent and false as ever, continues to claim that Hitler's war with Russia is a crusade in defense of moral values and of Christian civilization and religion.

Let us not forget the acts of those who protest so loudly in the name of Christianity. Let us not forget how they "defend" Christianity, wherever their brutal and violent authority reigns, as in the western provinces of Poland, illegally and forcibly "incorporated" in the Reich.

There is no need to refer to the martyrdom of the Catholic Church, since autumn 1939. It will suffice to record what happened in October 1941. Let the facts speak for themselves:

Early in October the German authorities closed all Polish churches in the city of Lodz. In the diocese of Poznan the Germans closed 24 parish and 36 other churches, leaving but one church open in the city itself.

The Dominican Church was turned into a theatre; St. John's Church into a barn, and its cemetery into a riding academy; the Bernardine's Church was used as a paint shop for artists; St. Michael's in Jezyce as a warehouse, the Church of the Resurrection to store army clothing. The Church of Corpus Christi in Gorczyn is a furniture warehouse. Other Polish churches are used as storehouses for the German Commissariat or as rallying points for the deportation of Poles.

Where Polish churches were closed, the Polish priests were arrested. In the diocese of Poznan the number of priests has been reduced from more than 600 to 30. The majority of these 570 priests was sent to the fortress in Poznan, to special prisons for priests in Lubien, to concentration camps, to prisons in Rawicz and Wronki; many of them were tortured to death. The others live in prisons and in concentration camps in the most deplorable conditions and only because they were Polish priests.

As soon as the churches were closed in Lodz, all Polish priests were arrested and sent to prison in Konstantynow. Every church in Praszka, Wierzba, Stronsk, Belchatow, Wielun, Sokolniki, Gawalevice and Zgierz is closed.

Only one 70-year-old canon was left in Gniezno, formerly the seat of a cathedral chapter.

In the former diocese of Chelm, every vestige of Polish ecclesiastical authority has been stamped out. Since autumn 1939, the diocese is under the administration of a Hitlerian mitred prelate, Bishop Splitt of Danzig. The results of his administration are both impressive and appalling: out of 314 parish dioceses 139 are not administered; in the remaining 175 only 76 priests are left. They are all old, ill and feeble. All chapters are headed by Germans.

Most of the Polish priests deported from these dioceses were tortured to death in concentration camps. In the district of Mogilno and Poznan all churches were ordered closed. Two aged priests were ordered by the "Arbeitsamt" to herd cattle. In Plock, the German authorities arrested, deported and tor-

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# “ KULTUR ” CARRIERS

## SOME PAGES FROM A PERSONAL RECORD

By MGR. ZYGMUNT KACZYŃSKI

**I**MEDIATELY after entering Warsaw in the first days of October 1939, the Germans started their night raids on the principal shops. They seemed to devote particular attention to shops with footwear, clothes, wines and spirits. The goods were loaded on lorries and taken to an unknown destination, probably to Germany, without any payment whatsoever. Private cars were also robbed in the same way. In the villages, the German soldiers looted the peasants of all their possessions.

As I was living near the Royal Castle, I witnessed the looting of that ancient residence of kings and then of presidents of Poland. The German shells and incendiary bombs had damaged the roof and one of the wings of the building. Like a swarm of locusts the Germans fell on the castle and left it in a few weeks' time a bare carcass, without the furniture, the tapestries, the parquet floors, the stucco ceilings, the porcelain stoves, the fine doors — even without the remaining part of the roof, which they removed.

In a few days the Gestapo started its work. The first victims were the more prominent university professors and schoolmasters, public men, lawyers, physicians and about 200 Catholic and Protestant clergy. They called on me, too, but I was still laid up with my bombing injuries. A thorough search was carried out both in my office (The Catholic Press Agency) and in my home. The young Gestapo agents who searched the office were apparently more interested by the chocolates and cigarettes of my staff, which they found in the drawers, than by articles

unfavorable to Nazism, of which there were plenty in our files. The Gestapo agent who questioned me was particularly insistent on the point of my German acquaintances and friends. Of course, a sick man's memory may fail him, especially where names are concerned. The Gestapo man promised another interrogation when I would be well, but I never saw him again.

Bands of officers and soldiers molested people on the streets, attacking particularly Jews. Many homes were searched, ostensibly for arms, although the Germans seemed more anxious to discover money, watches or jewelry. I often witnessed such looting expeditions.

Passing through Miodowa Street, I heard a woman's cries. She was already surrounded by some people listening to her story. The Jewess said that a German officer had asked her the time. When she looked at her wrist watch, he noticed it was a gold one and immediately tore it off. She pointed out the man to us, who was hastily walking away. We ran after him, but he whipped out a revolver and shouted: "Another step and I fire!" We could do nothing.

On Polna Street, near the Polytechnic buildings, there was usually a long queue of people waiting for the distribution of hot soup. I saw a car with some German officers draw up and one of them step out. He walked up to a lady in a lamb fur who was standing in the queue with the others. He said that such a wealthy person should not take advantage of

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charity and then he simply took the fur off the woman's shoulders and drove away in the car. I can still see the woman's incredulous, speechless amazement as she stood in the cold wind without her coat while the car was disappearing in the distance.

Passing through Krakowskie Przedmieście, a main thoroughfare, I saw several tramcars standing in a file and people rushing out of them in panic. A German officer with a horsewhip went into every car and drove out all the Jews. He was assisted in the selection of his victims by the fact that all persons of Jewish origin had to wear armbands with the Star of David.

But these were minor incidents of no great importance compared with what was going on in western Poland, in Pomorze and the province of Poznan.

Immediately after the arrival of the Germans in those provinces, about fifty or sixty persons were arrested in each district. They were representatives of all the classes — landowners, merchants, professional men, craftsmen, clergy, etc., selected at random. After a few days all those hostages were shot by machine-gun fire, without any form of trial. They were the so-called "Blutopfer" — blood victims, or rather the victims of a savage frenzy of murder. Hundreds and thousands of people lost their lives in this way.

The educated classes were the object of particular ferocity. I heard from eyewitnesses the story of the death of my good friend, Father Szarek of the Lazarist Brothers, who was murdered in Bydgoszcz. The Gestapo dragged him and his curate, Father Wiewior, D.D., who had just returned from seven years of study in Rome, out of the vicarage and took them into the market square. On the way there, one of the escorts struck Father Szarek with the butt of his rifle in such a way that he smashed his glasses and blinded him. In the market square about five hundred people were already lined up against the wall, with machine guns opposite.

At the commanding officer's order they opened fire and soon there were heaps of writhing bodies at the foot of the wall splashed with blood. In about two hours' time the families of the victims were allowed to look for the bodies of their kin, but not to take them. Some lorries drove up and the dead were loaded on them like sacks. It turned out that some of them, including Father Szarek, were only wounded and medical attention might still have saved their lives. But the Gestapo did not allow anyone to touch the wounded, who were piled on the lorries, driven out of town and immediately buried under a layer of quicklime together with the dead.

Another eye-witness account: In Gola, near Poznan, lived Count Edward Potworowski, Papal Chamberlain and president of an organization of Catholic youth which had half a million members in Poland. He was generally respected and liked, a figure somewhat in the type of the late Lord Baden-Powell.

He was arrested together with some other landed gentry, elderly men like himself, and they were escorted to a nearby town a few miles



away. They walked singing hymns and praying aloud. Potworowski addressed his companions and asked them not to display any fear in the face of death. They died with the words: "God and Poland," like the early Christian martyrs.

When the Germans occupied the village of Chocz near Kalisz, they immediately arrested the vicar, Father Roman Pawlowski, aged 73. In the course of the search two spent cartridge cases were found in the kitchen. They were probably left there by Polish soldiers who stayed at the vicarage before the arrival of the Germans. This was sufficient ground for the arrest of the vicar who was taken to Poznan and cruelly beaten during his interrogation. A "special court" (Sondergericht) condemned him to death. Father Pawlowski was brought back to Chocz for his execution. He was tied to the railings of his own vicarage and shot in the presence of his parishioners.



# EAST PRUSSIA AND THE SECURITY PROBLEM

THE stability and security of all States situated between Russia and Germany on the one hand, and the Baltic and Aegean on the other are linked up with the fate of Poland. It is no fortuitous circumstance that when Poland was conquered at the outset of this war, the entire edifice of East-Central Europe crashed to the ground. Poland opens a wide gateway through Rumania to the Balkans, and to the Black Sea. All the factors that constitute essential conditions of security and stability for future Poland, are equally vital to the free existence of Lithuania, Czechoslovakia, Rumania, Hungary, Yugoslavia and Bulgaria, and to a large extent of Greece and Turkey.

From a strategic point of view the transfer of East Prussia and Danzig to Poland is a "categorical imperative." It is the only basis of Polish security, as shown by the catastrophic role played in Polish military history by the settlement of Germans in East Prussia. The typical representative of pan-Germanism in German historical science, Treitschke, defined the strategic role of East Prussia in a single phrase: "A German fortress in Slav mud."

East Prussia in the hands of Germany will ever be a great *place fortée*, whence Germany can attack southwards and threaten the capital and central part of Poland. Frederick II's remark that he who rules Danzig is more the master of Poland than the King of Poland himself must now be revised in the light of two hundred years of experience, "He who holds East Prussia is the master of Poland."

Strategically, Danzig has become a subsidiary factor, it is dependent upon East Prussia. If Poland is to live, the strategic "pincers" must be broken, the German fortress in the East destroyed.

The incorporation of East Prussia in Poland is necessary to assure Poland a really free and secure access to the sea. For 700 years, East Prussia has separated Poland from the Baltic, by a long, broad belt of land extending along the edge of all Central Poland. In mediaeval days an autonomous Danzig, at the mouth of the Vistula, could act as a kind of Ersatz for Poland's access to the sea.

The experiment of resurrecting the Free City in the 20th century showed that in modern economic, technical and psychological conditions, such a substitute was not merely inadequate, but actually dangerous and detrimental to Poland. Poland attempted to get around these difficulties by building a second large port in close proximity to Danzig. Poland put tremendous financial and economic effort into Gdynia and into

Danzig. She raised both ports to a very high technical level and a high degree of economic exploitation. Poland passed almost all her foreign trade through the two ports.

A few days of military operation by the enemy at the beginning of the present war destroyed the results of those twenty years of the Polish nation's efforts, and also cut Poland off from her Allies. Proof enough that Poland's access to the sea must not be based solely on an absurd 25-mile coast line.

For Poland to have a genuine basis of activity on the Baltic she must have an adequate coast line, and be able to defend it. So long as East Prussia is not incorporated in Poland, Poland can have no really free and secure access to the sea. It goes without saying that Danzig, which commands the mouth of the Vistula, must be included. It would be strategically and economically absurd to leave Danzig in the hands of or even dependent upon a potential enemy.

Economically within the bounds of modern Germany, East Prussia has always been a liability and not an asset. It was the poorest part of Germany,

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Hitler's rapid victory over Poland in 1939, was due to the large German armies massed in East Prussia, a permanent threat to the heart of Poland and its capital, Warsaw.



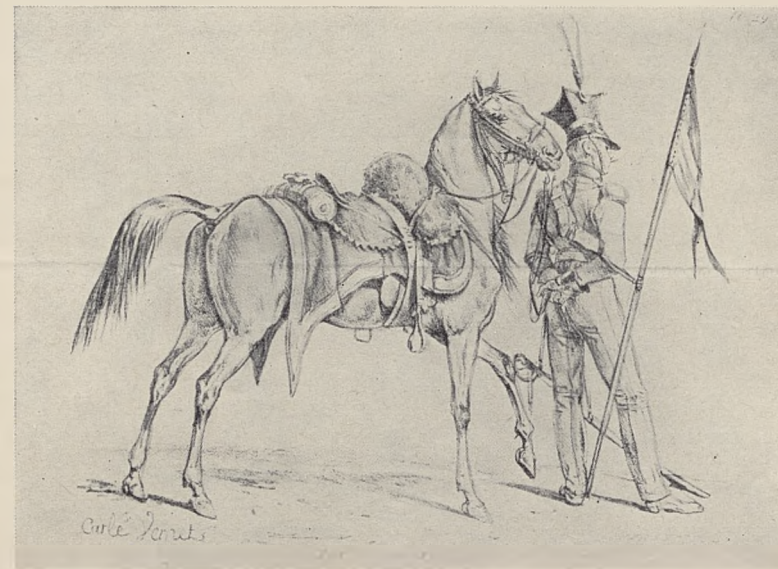
# A R A B   H O R S E S   I N   P O L A N D



"KUHAJAN-  
HAIFI"  
Prince  
Sanguszko's  
Stud

*As the bold Knight so fleetly speeds along  
He hears the hidden foes that round him throng;  
But his good horse, as though he understands,  
Bears him thru blooming fields and thistly lands.  
Naught speeds more swiftly underneath the sun;  
Like to an arrow from the bow he wings,  
His head bent low his horse's neck upon.  
And thru wild causeways rush these desert kings,  
Rider and steed — two forces blent in one.*

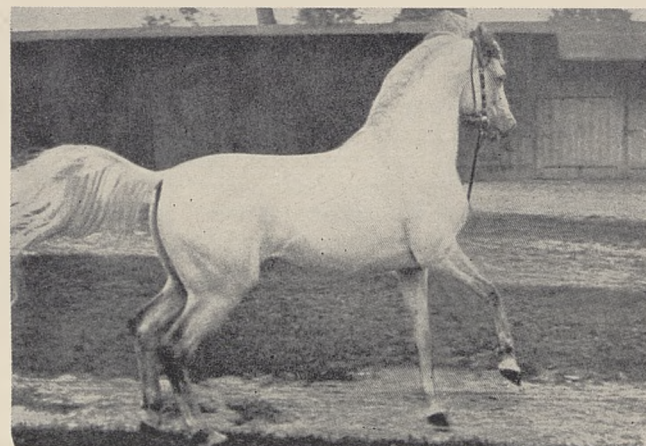
"MARYA" by Antoni Malczewski (1825)



"LE CHEVAL POLONAIS" by C. Vernet

a feature of Polish national life since the 16th century.

The Arab horse was introduced into Poland as early as the 10th century. Trade relations with the Near East, the bringing back of horses captured or purchased in the Holy Land by returning Crusaders, and the long wars with Turkey, all played a part in making the Poles acquainted with the Arab horse. The crossing of native mares with Arab blood produced the highly prized Polish



"KASHMIR," Polish Derby Winner, 1933

horse, distinguished for its special Eastern type.

Already in the 16th century there existed in the stud of King Zygmunt August a special "Royal Division" which bred only horses of pure Arab blood.

The Sanguszko stud in Chrestowka, popularly known as the Slawuta stud, dates back to the year 1506. It was reorganized in 1791 by Prince Hieronim Sanguszko, who sent an expedition to Arabia in 1803 for the purpose of importing Arab horses. In 1817 a similar expedition spent more than two years in the East

and returned with a stock of 137 desert horses.

A stud at which only Chrestowka mares were served was founded in 1835 at Gumniska by Prince Wladyslaw Sanguszko, grandson of Prince Hieronim. In 1883 part of the Slawuta horses were inherited by Count Joseph Potocki, and formed the nucleus of the famous breed at Antoniny.

A constant in-flow of Arab blood was maintained from 1803 until the Great War. Exceptional care

## AMERICAN EXPERT ON POLISH ARABIAN HORSES

*... Arabian horses thrive, grow and develop in Poland as they do in no other country ...  
... In this, she has been favored by ideal climatic and weather conditions which mean plenty grass and grain, so essential to the development of larger and stronger bone, heavier and stronger muscles and tendons; all of which are so essential to the stronger and more resistant horses such as the writer found the Polish Arabian to be. The larger chest cavity, such as the Polish Arabian possesses, means more lung capacity, more vitality with increased endurance. The larger and stronger hearts, possessed by the Polish Arabian horses, mean more blood and better blood circulation. Along with the above related superior attributes, the Polish Arabian possesses brain and mental capacity indicated by alertness and intelligence.*

George Ransom White, M.D., D.V.M.,  
of Nashville, Tennessee



"COUNT DZIEDUSZYCKI AND THE PAINTER" by Juliusz Kossak



and almost ideal conditions of climate and soil helped to make Arab horse breeding in Poland world-famous before the war. In 1864 the Sultan Abdul-Azis acquired a number of brood-mares and several

stallions from the Branicki studs and with these he founded his Arab stud at Stamboul. Horses from Polish studs won many awards at international shows in Paris, and were purchased by noted foreign horse breeders to enhance the value of their own Arab strains.

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# EAST PRUSSIA AND THE SECURITY PROBLEM

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and had a lower density of population than any other part of the Reich. Its chief source of income was agriculture. The port of Königsberg was cut off from its natural hinterland.

Something extremely characteristic occurred at the end of 1917. The Königsberg Chamber of Commerce petitioned Wilhelm II asking that Polish areas, which previously had been incorporated in Russia, should be incorporated in East Prussia. The Chamber declared that this annexation was necessary for the economic prosperity of East Prussia, because Poland separated East Prussia from the very important areas of Czarist Russia and lay across the road to the Ukraine, commanding that road with its canals and railway system. The Chamber's arguments show that in fact East Prussia's economic future is linked with that of Poland.

In 1919, after the restoration of the Polish State, the director of the same Chamber, Dr. Simon, proposed that there should be a customs union between East Prussia and Poland, which would then not have to rely exclusively on the port of Danzig. However, German propaganda held a completely different view, declaring that all the economic difficulties of the East Prussian area were the result of the Versailles Treaty and the so-called "Polish" Corridor.

It is true that East Prussia lost its markets in Pomerania and Poznań, which were incorporated with Poland, but the kernel of East Prussia's economic problem was to be found in a circumstance that existed before the Treaty of Versailles, the great distance that separated East Prussia's agricultural produce from its main markets in the industrial areas of Central and Western Germany.

From Königsberg to Berlin is 375 miles, to Essen 600 miles. From 1921 to 1930 the Reich spent 1,500 million gold marks in subsidies to East Prussia. No one can deny that by incorporating Königsberg with Poland, that port will at last be assured of its natural hinterland. East Prussian commerce will have a considerable revival, and its agriculture will regain its former markets in Pomerania and Poznań. Moreover, East Prussian agriculture will gain new markets in the Polish industrial areas, situated much nearer to the East Prussian centers of agricultural production than the industrial areas of the German Reich.

There is also the nationality problem to be considered. German propaganda concealed from the world the fact that even before the last war, according to German official statistics, of the two and a quarter million inhabitants of East Prussia, more than 400,000 spoke Polish. In order to obscure the significance of this fact, the Germans invented what they called the "Mazurian" language, which despite certain local peculiarities, is pure Polish.

German historians always represent East Prussia as an age-old center of purely Germanic culture. But from 1466 until 1772, when the western part of East Prussia belonged to Poland, it was a vital center of Polish culture, which radiated from Elbląg, Frauenburg and other East Prussian towns into the heart of East Prussia as far as Königsberg. Frederick II

and his successors, completely wiped out all these centers of Polish culture. Never was Germanization so intensive. Yet, from time immemorial Polish culture has been crossed with Germanism in East Prussia, and the influence of the two have always fluctuated. The removal of external pressure from the Reich, will open a broad road for de-Germanization.

The separation of East Prussia from Germany will dispose of this German bastion which for seven hundred years has menaced the Polish nation; it will deprive Germany of the strategic pincers that made all defense of Poland impossible; it will eliminate the anomaly of a compact German enclave in Poland, ethnographic and geographic; it will give Poland free and secure access to the sea, with possibilities of direct communications with Western Europe and overseas countries; it will unite East Prussia economically with its natural milieu; it will close the German road of attack upon all the Central-Eastern countries of Europe.

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## POLAND SPEAKS . . .

(Continued from page 2)

tured 60 priests. Only one priest was left in Plock, and all churches in that city were closed . . .

German profanation of churches and objects of Polish culture is of daily occurrence. The interiors of many churches in Plock were wrecked before the churches were closed; the ancient cathedral of Plock was filled with stolen goods and furniture.

A German military band conducted an impious procession in Plock, with Jews attired in liturgical vestments. In Sempolno, a local church was completely wrecked, its holy figures, stations of the cross, liturgical ornaments, etc., were thrown into the gutter. In Pakosc during Holy Mass, chasubles and other liturgical vestments were stolen by the Germans. The church in Mikolajewice was also plundered.

In the district of Nieszawa, the Germans destroyed all wayside crosses and Holy Images. One of the oldest and most sacred images, that of the Holy Heart of Jesus, was destroyed in Naklo, near Srem. In Tuszyń the figure of the Virgin Mary was thrown on a Jewish refuse heap. All requests by the Polish population to be allowed to remove the figure were refused by the German authorities.

Even Christian burial is not permitted in the western territories of Poland. Only the family may attend the burial services. Crosses may not be carried in procession, nor may the clergy wear surplices. In every part of the so-called "Wartheland", Polish children can be taught the catechism only in specially designated private homes.

So when the Nazi controlled "*Nowy Kurier Warszawski*," printed in Polish, asks us, "Where does Poland stand in the German crusade in defense of Christianity?", we reply plainly: "Poland does not and will never stand with German executioners of Polish priests, German exterminators of the Catholic Church in Poland, German persecutors of the faith of our forefathers!"



# “ S . E . F . A . ” HOSPITAL

ON THEIR arrival in Great Britain, the Polish armed forces set to work to build themselves up again, as they knew that the fall of France did not mean the end of the struggle, and were determined to fight on to victory.

Among the many military activities that had to be organized was the army medical corps, and especially the field hospital service. Polish field hospitals were absolutely necessary, for language difficulty made it almost impossible for British doctors to diagnose and prescribe treatment. Moreover, it was highly important that Polish doctors should have opportunities to practice. Nor could the psychological welfare of the patients be overlooked — and the need for conditions to be as normal as possible. Realizing the importance of all this, the British authorities placed two large buildings at the disposition of the Polish military authorities for use as field hospitals. They are both located in Scotland in beautiful surroundings. One has 360 and the other 120 beds. At first, conditions were necessarily very primitive, but after a few months of work improved enormously. The British authorities provided all the necessary equipment.

Field Hospital No. 2 owes its inception to the initiative of three British women who arrived from France with the Polish troops and made up their minds to found a hospital for Polish soldiers. They



IN A HOSPITAL WARD

obtained the building, a large castle, from the British authorities, but met the entire cost of equipment from their own resources. To mark their gratitude, the Polish forces called the hospital “S.E.F.A.” a word formed from the initial letters of the names of the founders: Scott-Ellis, Fielden, and Ansley.

In both hospitals, the medical work is entirely in the hands of Polish doctors. In addition some 130 Polish women assigned from the Polish Red Cross are working in the hospitals as sisters, nurses, sanitary personnel, office workers and kitchen staff. Some of them have Polish diplomas for the two-year nurses’ training course, but the majority have been trained in special courses for active service. All the nurses were mobilized in 1939, and crossed the Polish frontier with detachments of the Polish Army.

The auxiliary personnel consists of women, evacuated from Poland who have now found refuge in Great Britain. They include former office workers in Polish ministries and consulates, women workers from various spheres of life, and many mothers, wives and daughters of army officers and men. About one in seven has had some sort of University education, and studied law, philosophy, chemistry, agriculture, or veterinary science. Seven out of ten have had secondary education, the rest have had various types of manual training.

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RECREATION ROOM



# POLISH ARMY UNIFORMS 1 8 3 0 - 1 9 1 8 - 1 9 4 2

IN VARYING degree, military uniforms are the product of civilian fashions, national traditions, foreign influences, the requirements of war, considerations of comfort and economy, and esthetic appearance. Polish uniforms of a century ago, indeed all uniforms, paid scant attention to the practical. A soldier's uniform had to be handsome, if not



POLISH INFANTRY (1830) by Roman Gurtler

gorgeous, to contrast with the drab clothing of civilians, to entice young men to join the ranks. The uniform was a morale builder, a means of increasing the wearer's popularity and prestige in the community.

Moreover, armies of bygone days were regarded chiefly as a colorful display of military fashion in dress and drill. Their functions were confined for the most part to the parade grounds. The despotic and sadistic Grand Duke Constantine, forced upon a hapless people by Russia after the Congress of Vienna, was Commander-in-Chief of the Polish army. Thanks to his insatiable love of playing with live soldiers the external appearance of the Polish Army was the most brilliant in the Europe of its day. How far matters were carried by Constantine is indicated by the fact that the waistlines of all officers' uniforms had to be the same size. It is a matter of record that a captain shot himself for fear of being expelled from the army because no amount of diet could keep his waistline from growing.

To perfect precision in Polish drill, Constantine was in the habit of placing his pistol sideways against the chest of a soldier and pulling the trigger. The bullet sped along the ranks as the men stood at attention. Anyone having the misfortune to be out of line stopped the bullet with his body.

The Polish uniforms from 1815 to 1831 were truly artistic creations. The infantry wore a navy blue waistcoat with yellow collars and cuffs. Their trousers were white. Their shakos were 18 inches high

and made of black cloth, edged in black lacquered leather and adorned with a huge silver eagle. Despite the size of this remarkable headgear it was far lighter than the modern steel helmet. To the white leather accoutrement that crossed in front over his chest, was strapped a knapsack containing 60 cartridges and a short sword. The knapsack was of undressed calfskin, with the hair on the outside, and won for the infantrymen the nickname of "calves" conferred by the other services. The various regiments were distinguished by the color of their epaulettes.

The valiant and devil-may-care Polish cavalry had captured the imagination of the population. The young, dashing rider was as likely as not to break a woman's heart, but he was irresistible. In the uniforms of Polish cavalry national tradition remained intact for several centuries. The uniform of the Polish uhlan, navy with magenta and silver facings, a four-cornered hat, contrasting revers, pointed cuffs, stripes on the sides of the trousers, set a European style for lancers, much as the Hungarian Hussar costume had earlier influenced Europe. Interesting is the detail that to insure a skin-like fit the white doe breeches of the cavalymen had to be donned wet and similarly removed in a cold bath.

Each regiment of cavalry, whether mounted riflemen or lancers, had its regimental colors. Thus, in addition to the navy uniforms of the lancer and the dark green of the mounted riflemen, the regimental colors were worn on the facings of the jackets and the front of the caps. The insignia of the regiment



POLISH MOUNTED RIFLEMAN, ULAN AND GENDARME (1830) by Roman Gurtler

was repeated in the tiny replicas of flags worn on the collars. Moreover, all the horses of a regiment were of the same color, differing only from regiment to regiment.

As service in the artillery entailed the hardest work and therefore had the fewest volunteers, special

pains were taken to make it attractive by designing beautiful uniforms for its several branches. The traditional artillery colors, dark green and black, were incorporated in the Polish jackets and braided trousers of the horse artillery, and in the jackets of the field artillery worn over gleaming white trousers.

The 19th century considered the mustache an un-



POLISH INFANTRY AND ARTILLERY (1918-1939) by Roman Gurtler

failing adornment of the true soldier. The mustache was compulsory in the regiments of the guard and prevalent in the army as a whole.

It is impossible to describe all the uniforms of the Polish army during this period or to differentiate between field uniforms, full dress and evening dress, or between privates, non-commissioned and commissioned officers, or to show how the "voltigeur" differed from the rifleman, the sapper from the gendarme or the grenadier of the guard from his comrade in the field. But the great wealth of color and style offers a rich field for the student of military uniforms.

Most of a soldier's life in the first quarter of the 19th century was spent cleaning uniforms and their countless metal and leather adornments. Nevertheless, the tiny Polish army demonstrated its first rate discipline and military skill during the insurrection of 1830 when it resisted the Russian Colossus for over a year, inflicting in the course of that unequal struggle, severe losses upon the Tsar's army.

The final crushing of the uprising marked the end of the old style Polish army. The insurrectionist of 1863 fought the Russian invader in a simple peasant tunic of deep blue, laced in the front, the traditional four-cornered hat and high black boots. The noble efforts of the Polish insurgents could not withstand the might of the Tsar's army and Polish resistance was compelled to go underground for half a century before it could again emerge into the open in 1914.

The Allied victory in 1918 saw the re-birth of the Polish Army that freed itself in uniforms adapted to the demands of trench warfare. Gone were the uncomfortable, expensive uniforms of old. The traditional colors were displaced by the protective coloring of the modern soldier. But the past did not disappear entirely. It remained in the Polish cut of the jackets, in the four-cornered hats, adorned with eagles, in the traditional facings on the uniforms of the infantry and artillery and in the escutcheons on the collars of the cavalry. Another relic of the past is the zig-zag embroidery on the collars of Polish soldiers. Originally the insignia of Polish generals, later a mark of any army rank, in post-war Poland it became a memento of pre-partition Poland, of the Duchy of Warsaw, of the Congress Kingdom, and of the Legions of the World War.

The uniform worn today by the Polish soldiers in Scotland and elsewhere is the battle-dress of the British Army. Distinguishing Polish elements are the eagles on the caps, the trimmings on the epaulettes and the insignia. These uniforms are probably the most comfortable that have ever been devised. The throat is free, the collar low. Plentiful air circulation is assured. Knee action is not impeded for the trousers are buttoned at the ankle. The blouse is worn inside the trousers and is held in place by a wide belt. The cartridge-cases and weapons are readily accessible. It is a uniform adapted to the conditions of Blitzkrieg warfare, providing for a maximum of speed and a minimum of fatigue.



POLISH INFANTRY AND AIRMEN (1942) by Roman Gurtler

The Polish soldier wears this Allied uniform gladly during the war for it serves as a constant reminder that he is fighting not only for the liberation of his own land but also for the destruction of the forces of evil everywhere — "For your freedom and for ours." After the war he will certainly revert to his traditional uniform.



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All the women employed in the hospitals wear the Polish Red Cross uniform and are on a military basis, receiving army rations, etc. They are very energetic and devoted in their work. Whether scrubbing floors, cooking or nursing, they all have a pleasant smile for the invalids. Many of them have husbands in prison in Poland. But they all do their utmost to ease the sufferings of those who are still fighting and will yet fight.

The hospitals are not only caring for the invalids of today. Everything is being done to prepare the hospitals and staff to play their part when the units go into action tomorrow. Also



FIRST AID IN THE FIELD

a great deal of educational and cultural work is carried on. Field Hospital No. 1 has a recreation room where daily wireless bulletins are broadcast and gramophone concerts are given, while lectures and concerts are held from time to time. In 1941, 29 concerts, 18 films and forty talks and lectures were organized in Field Hospital No. 2.

Although the Polish field hospitals have had to contend with many difficulties, and will have even more to overcome the results already attained prove conclusively that the hospital personnel of all grades will worthily play its part when it faces active service conditions.

## A R A B H O R S E S I N P O L A N D

(Continued from page 7)

The Great War wrought havoc with the splendid Polish stock of thoroughbred Arab horses. Undaunted, the Poles made fresh imports of desert Arabs and began breeding horses anew.

In order to develop and promote Arab horse breeding, so severely tried during the War, an Arab Horse Breeding Society was formed in 1926 and worked in close cooperation with the Ministry of Agriculture.

Realizing that the only way to breed and perfect thoroughbreds is through a selection of breeding material, based on its accomplishments, the Society in 1927 initiated regular race meetings for spring, summer and autumn with attractive purses. It also maintained relations with breeding centers in virtually every country in the world through a constant circulation of publications concerning racing and breeding, and a frequent exchange of visits.

The Society did its work so effectively, that within ten years of the end of the Great War, Polish Arab horses had regained their world reputation.

Since 1929, Poland had been steadily increasing her export of breeding stock, offering only perfect specimens for sale. She received requests from all parts of the world for pure-bred Arab horses. J. M.

Dickinson, of Nashville, Tennessee, a well-known breeder and owner of Arab horses in the United States, bought six Arabian mares in 1937. One of these, Lassa, obtained several first prizes at horse shows in the United States and was the champion pure-bred Arab brood-mare.

The Government, reflecting the general Polish interest in horses, organized several State studs. The largest and most important was the State Stud at Janow Podlaski, on the left bank of the River Bug. The first transport of horses arrived at Janow in 1919, barely a few months after the recovery of Polish independence. Thereafter the stables of this State stud were gradually replenished with breeding stock from Polish and foreign studs. An expedition to Arabia organized by Prince Roman Sanguszko, and the import of several pure-bred Arab stallions had enabled Poland to produce a horse remarkable for its strength, endurance, admirable proportions, beauty of line and noble head.

After a visit to Poland in 1931, M. Jean de Chevigny, Inspector General of the French studs, had this to say about the Janow pure-bred Arab horses:

"I do not believe that such a choice stock of pure-bred Arab brood-mares can be found anywhere else in the world."